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Reading Room

EACH IN HIS OWN TONGUE.

A fire mist and a planet;
  A crystal and a cell,
A jelly-fish and a saurian,
  And caves where the cave men dwell:
Then a sense of law and beauty,
  And a face turned from the clod—
Some call it Evolution,
  And others call it God.

A haze on the horizon,
  The infinite, tender sky,
The ripe rich tint of the cornfields,
  And the wild geese sailing high,
And all over upland and lowland
  The glow of the goldenrod—
Some of us call it Autumn,
  And others call it God.

Like tides on a crescent sea-beach
  When the moon is new and thin,
Into our hearts high yearnings
  Come welling and surging in,
Come from the mystic ocean
  Whose rim no foot has trod—
Some of us call it Longing,
  And others call it God.

A picket frozen on duty,
  A mother starved for her brood,
Socrates drinking the hemlock,
  And Jesus on the rood;
And thousands who, humble and nameless,
  The straight, hard pathway trod—
Some call it Consecration—
  And others call it God.

—William Herbert Carruth.

THE PACIFIC

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THE SITUATION BETWEEN THE UNITED STATES AND JAPAN.

That there is any appreciable danger of war between the United States and Japan at the present time we do not believe. There is, however, not only a possibility but a probability of such a war in the not far-distant future. It is to be hoped that the disposition on the part of nations not to resort to war as in the past will make it possible for these two nations to adjust their present and future difficulties without the arbitrament of arms. However, the future will not be without its wars, and it may be, as some have predicted, that the next war will be between the United States and Japan. Much, if not all, will depend on the treatment the people of the United States accord the Japanese. It comes now from reliable sources that Japan has been sending the United States "extremely categorical notes, stating without bitterness, but in the clearest terms, that unless Washington is able to control California, Japan will consider herself free to act directly against California." Those who are at the head of affairs in Japan believe that our national administration is desirous of giving the Japanese a square deal in world matters; that there is a desire to bring the people of the United States to a position in which there will be no discrimination against Japan; they are of opinion also that our people will be brought to see the right in the matter and to stand for it. At any rate they are determined to withstand all efforts on the part of the impulsive element to rush into war, and thus to give our government a fair chance to do the right.

It behooves us as a people to make a most earnest endeavor to ascertain what is rightly demanded of us in our relations with the Japanese, and then heroically to do that right. If in our treatment of the Japanese the future shall find us in the wrong, the presence of our great battle-ships on the Pacific ocean will neither afford us protection nor give us victory. History shows that God is not always on the side of the strongest battalions.

There are in Japan today those who urge that the Japanese government ought to act without delay and not give the United States time "to utilize her vast resources and economic potentiality,—an hundred fold greater than Japan's—to perfect warlike preparations."

But Japan can afford to delay. So long as she asks for only that which is right between man and man and nation and nation, she will remain strong; she will have God on her side, and "one with God is a majority."

The decision on the part of the government at Washington to keep a great fleet in Pacific waters seems to be a wise one. But it may, after all, prove to be the very thing which will in process of time bring about a war between the United States and the Orientals. The presence of that fleet will embolden that element in our midst which delights in discriminating against the people of the Orient, in taking a hostile attitude to those who are here amongst us, and in mobbing them now and then.

Christian people believe with the sacred poet that

"God moves in a mysterious way
His wonders to perform.
He plants his footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs
And works his sovereign will.

"His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower."

Who will say that it is not now plain in God's sight that there is in our American civilization an element which is standing and will continue to stand in the way of the triumph of those principles of human brotherhood which the Man of Nazareth came to establish upon the earth, and that only by some such hard and bitter experience it can be rooted out and mankind allowed to move on in the upward march? Many are the evidences that the white man in America is not according to the brown man, the yellow man, and the black man the treatment which God desires and wills that they shall have.

The call near and far is in this as well as in some other respects, "Back to Christ!" What are we going to do about it? Upon our answer depends our future—whether we shall have peace or war.

Never was there so pressing a need for the practice of the principles of brotherhood. The world stands at the close of an age—at the close of an old era and at the beginning of a new one. There are those who believe that the second coming of Christ is imminent. We are not of that number. But we do believe that Christ is coming in spirit as he never before has come in the history of the world. Men and nations stand in closer relations than ever before; and in some manner—we know not what—God is going to hasten the coming of that day when his will shall be done on earth as it is in heaven. The centuries have been preparing the world for this. We so read it in our sacred book and on all the pages of history. And it is together that the nations and races of the world are to realize that destiny for which our earth was created.

INTERESTING HISTORY.

A Twentieth Anniversary in the South.

Pilgrim Church, Pomona, celebrated recently its 20th anniversary, twelve of the thirty-six charter members being in attendance. The first pastor of the church was the Rev. Charles B. Sumner, widely known in more recent years as Professor Sumner of Pomona College, at Claremont. Professor Sumner had the pleasure of attending the anniversary. An historical address was given by him which was published in the Daily Progress, by means of which we are afforded a glance back over these twenty fruitful years in the life of the church.

When Pilgrim Church was started in Pomona, the place had a population of 1,700 and thirteen flourishing saloons. Today the saloon is unknown in Pomona and the church has a membership of 535. During the twenty years of its existence it has enrolled 1,022 persons, and its records show a total of $45,000 in benevolence.

When the church was organized it made twenty-seven Congregational churches in Southern California; now there are eighty-seven, and Pilgrim Church ranks third in size. Speaking of the conditions under which the church had birth, Professor Sumner said: "The large number of churches already at work in this little town was a serious drawback to a new church. Twice, the Home Missionary was sent out to enter upon church work in Pomona, and twice returned, utterly refusing to attempt work where the community was so well supplied. The third visit incidental, led to the view of the valley from the Scanlon Mesa north of North Pomona—a veritable revelation. Vast possibilities seemed to lay in the broad extent of country stretched out in the valley before him. In the no distant future could be seen the city of Pomona, a great commercial center, and growing up around it here and there enterprising towns, while the whole valley was filled with orchards and dotted with the beautiful homes of intelligent and thrifty owners. The vision grew upon him. He felt called of God to work in the Pomona Valley as clearly and definitely as Abraham was called to leave the land of Ur. Here appears the golden thread: The Lord had need of this church and selected and appointed his instrument to organize it—whether the instrument did his work well or ill, is not in point—enough for now that he knew God's purpose. Very quickly with his family he was calling and preaching in schoolhouses in this valley. His commission from the Home Missionary Society was for six months' work in the valley, witht the definitely expressed purpose not at present to attempt a church in Pomona." But the way was opening up. The missionary was asked to hold services in the opera house in Pomona on the first Sunday in April, 1887. Sixty-five persons attended; the services were continued from Sunday to Sunday, and in a little while thirty-six names of persons who did not have membership in any church in Pomona were affixed to a call for organization.

At this juncture the college which the General Association of Southern California had decided to establish was located in Pomona and the need for the church was beyond question. Among the members of the council which was called for organization was the Rev. Dr. J. K. McLean, at that time pastor of the First Congregational Church of Oakland, with which church some of the charter members had been connected. Professor Sumner says:

"Dr. McLean was at the prayer meeting the night before, and suggested the name Pilgrim Church. Evidently the council and subsequent history made a deep impression on Dr. McLean's mind. Three years later, in his annual sermon before the Congregational Home Missionary Society at Saratoga, New York, he portraved at length Pilgrim Church, holding it up as the realization of the work of this great and noble society and especially fitted for the inspiration of so great an occasion. An incident of the council proceedings is expressive. After the audience was dismissed the pastor was called in and asked how long he thought it would be before a church, if organized here, would be self-supporting. He replied: 'Possibly two years.' Pretty nearly in derision the further question was put: 'Have you reason to believe that a Congregational Church in this place would become self-supporting within five years?' The very deliberate reply was: 'Yes, I think that limit would be conservative.' In fact, four months later, when the missionary's six months' commission was ended, a collection of $200 was sent to the Home Missionary Society and the church assumed its entire expenses. It is interesting in this connection to note that the church has already contributed $14,000 to this grand old Home Missionary Society. Thus ever is Christianity opening up wells of water, springing up into eternal life. It is the Lord's doing; it is marvelous in our eyes."

Mr. Sumner was called soon to lead in the upbuilding of the college. God's voice was clear in that call; he turned to give himself to that important work; and there began then, in April, 1888, the memorable pastorate of the Rev. L. H. Frary, in which all Southern California rejoiced, and which came to an end only when Dr. Frary's failing health in 1902 made this imperative. The Rev. George E. Soper followed, concerning whose work Professor Sumner says: "Although most delightfully settled, and quite recently, in the far East over a large church, two hundred years old, and receiving a much larger salary, the history of this church, its work and its spirit, so strongly appealed to him whose early years were spent in the West, that he was glad to leave the East, return to the West, and take up this pastorate. This was almost four years ago. How well he and Mrs. Soper have carried on the work so well begun is familiar to us all. The membership has increased, as we have seen, to five hundred and thirty-five, and every phase of the church work indicates the vigor, fidelity and effectiveness of those in charge. Long may their good work continue."

In considering the things and forces which have co-operated to make Pilgrim Church what it is today, Professor Sumner said in his address: "The great cause of her prosperity and success has been the special favor of God in the presence of the Holy Spirit. Here has been her wisdom, her power, her effectiveness. I remember, in a heart to heart talk with Dr. Frary, he suddenly turned to me and asked: 'Sumner, how many habitual attendants old enough to be church members in my congregation of four hundred or more, do you suppose are not members of the church?' I replied, 'A hundred.' He answered, 'Seventeen.' Think of it; one in twenty-four in a habitual church audience, not a church member! That is a rare record, indeed. It would be hard to

equal it, even under the old-fashioned half-way covenant."

In the history of Pilgrim Church, Pomona, there is much that is suggestive. The church in its beginning decided to ask no one outside of its own people for aid. It is said that this not only gave self-respect, but put the new church in a highly favorable light in the community. This independent self-helping attitude was accompanied with a donation the first year of $200 to home missions and the decision to contribute regularly to both home and foreign missionary work, and to other causes from time to time, as might seem best. The record of the years is $14,000 to home missions; $10,000 to foreign and $3,000 for other benevolences, not counting what has been given for education. Pomona College, now situate at Claremont, four miles distant, has always had a large place in the hearts of the people of Pilgrim Church, and largely the $17,000 given for education has gone to that institution.

Gladly do we write this article concerning this church of our Southland. And we congratulate the church on its achievements, and Professor Sumner also in that it was given to him to have a prominent part in the laying in California of the foundation of these two beneficent institutions—Pilgrim Church, at Pomona, and Pomona College, at Claremont. Monuments? No earnest, true-hearted man will desire better!

BOOK REVIEWS.

"Christianity and the Social Crisis." By Walter Rauschenbusch. This volume from the pen of the professor of church history in Rochester Theological Seminary is well worth a careful reading on the part of all persons who are interested in the coming of the Kingdom upon the earth. Learning recently of the estimate which the Rev. John Kimball, pastor of the Congregational Church at San Mateo, put on this book, we asked him to write an article concerning it. That article appears elsewhere in our columns this week. [The Macmillan Company, New York, $1.50 net.]

"The Eternal In Man." By James I. Vance, D.D. Dr. Vance's books are always well worth reading. He is highly suggestive and stimulating. This new volume consists of twenty articles on such topics as: The Eternal in Man; Human Nature's Trailing Cloud of Glory; The Without and Within of Life; A Citizen of Two Worlds; Race-Sin; The Atrophy of a Soul; A God in Ruins; A New Creature; The Incarnation; Glory and Suffering; The Storm-Wind; The Call of the Good; At the Gates of the Invisible; The Mist-Veiled Harbor; Recognition Beyond the Veil. The following we quote from "The Storm-Wind": "The storm-wind is also God's way of opening up the life for his own entrance. There are some fastenings that must be shaken loose. There are some shutters that must be battered open. There are bolts that will yield only to the fury of the storm, and chambers that can be entered only with the gales of the tempest. Is it not better to have God come in thus than not at all?" Concerning the Incarnation Dr. Vance writes: "To say that the incarnation was miraculous is not to say very much about it. To hold up faith in the incarnation until one can determine whether miracles are credible is to try to see the heavens through a keyhole. From the human standpoint it was certainly miraculous; but much that God would do would be a miracle if man were required to do it. From God's side, however, there was nothing miraculous in the incarnation. It was no harder for him to become a man than to make a man. Given God, and the incarnation was as easy as light and as natural as life. It is well to be delivered from the keyhole critics who affirm the non-existence of all they do not see, and the incredibility of all they do not understand. They cannot get the eternal into their perspective. They would limit God's knowledge to their cave, his activities to their cornor, and his glory to their opacity." Of the "Mist-Veiled Harbor" the author says: "Compensations will be there for all the hurts of time. Losses will turn out to be investments, and hardship and sacrifice will change to celestial gains and triumphs. The grain that has seemed to perish will flourish in the glory of the harvest, and the surrender that has given up all for Christ's sake will enter upon its incomparable inheritance." As to progress beyond the veil it is said: "The soul will go on growing, achieving, acquiring larger capacities and new powers forever. It will be no fool's paradise, no Eden of dependent parasites, but a realm of congenial pursuits and ennobling occupations where the redeemed toil with God in building the new heavens and the new earth." [F. H. Revell Company, New York, $1.00 net.]

"John Calvin: The Statesman." By R. T. Stevenson. This is one of an interesting series of books on "Men of the Kingdom." The series has been aptly spoken of as "short biographical, anecodotal luminous character sketches" of great Christian leaders; picturing the times in which they lived, setting forth what they felt and thought; what they did, their place in history and their message for men of the present day. Lovers of good literature will turn the pages of the different volumes with pleasure and profit. The salient features in the lives of these men of the past who have left their impress on church and state are presented in an attractive manner—making the various volumes of high value to the average reader. Some persons of course will desire concerning some of the characters works more extensive, more in detail, but for popular reading these volumes are admirable. This one of 203 pages on John Calvin gives us a better idea of his life and influence than anything that has heretofore come to our notice. No one can read this book without realizing, as the author states, that the most permanent contributions of Calvin's genius lay less in the line of theology than of statesmanship." Rightly is he called "John Calvin—the Statesman." It was in Geneva especially that his statesmanship had manifestation. But, how far reaching his influence! The great historian Von Ranke is quoted as saying, "John Calvin was the virtual founder of America." And Dr. Charles Hodge is regarded as phrasing the story of the war in happy fashion in his remark that the shorter catechism fought through to a successful issue the war for American independence. "That these high claims are not without basis of truth and reason, let it be remembered," says the author, "that at the era of Independence, out of a total population of about three million, nine hundred thousand were of Scotch or Scotch-Irish origin, six

hundred thousand were Puritan English, and over four hundred thousand were of Dutch, German Reformed, and Huguenot descent, nearly all of whom had pronounced Calvinistic leanings." When we remember that it is the verdict of able historians that Calvinism saved Europe in the 16th century, that the noted Englishman, John Morley, has said, "To omit Calvinism from the forces of Western evolution is to read history with one eye shut," and that our own Bancroft has said, "He that will not honor the memory and respect the influence of Calvin knows little of the history of American liberty,"—when we recall such things as these we have pleasure in commending a volume which so graphically treats of his life and his far-reaching influence. The author occupies the chair of history in Ohio Wesleyan University. [Jennings & Graham, Cincinnati; also Barker Block, Berkeley, Calif., $1.00 net.]

"Quiet Talks on Personal Problems." By S. D. Gordon. Dr. Gordon has become known to the reading public widely through his books entitled: "Quiet Talks on Power; and Quiet Talks on Prayer. Volumes to the number of 200,000 have been sold. This new volume will appeal to a large number of people. It considers the problems of Sin, Doubt, Ambition, Self-Mastery, Pain, Guidance, the Church, and the problem of Questioned Things. The author says: "These talks are about some of the problems of life. They touch only personal problems, and only a few of them, and only some parts of these. They touch only problems and the phases of them that have come up in my own schoolroom work. The men who have helped me most have been those who let me draw near, and peer in, and see something of their own struggles and victories, the moist brow as they tugged, the hard breathing under stress, and the glory light that came afterwards. All truth must go through the testing fire of one's own experience before it catches fire in others. I am still working at these problems; still in the laboratory. At times a wondrous quiet light steals in to make it clear where it was dark and bothersome. Always there is a sense of the great Teacher's presence, and the restful thought that he **knows** by contact with things down here. That light gives great joy, and that presence great peace." The outline of the chapter on the Problem of Guidance will give our readers some idea of the scope of the book under its different divisions: A guide over life's trail; God plans every life; God tells us his plan for us; Accepting God's plan; A disciplined judgment; Unhurried waiting; Guided in judgment; Instructed in the night seasons; Finding the life-place; "My sheep hear my voice." We quote the following: "Having asked for guidance and reached your decision never look back and question your guidance. If indeed it be clear that you have not waited quietly enough and have not heard distinctly and made a decision unwisely, of course it must be changed. But when you have waited and listened and not hurried, and come to a decision, then refuse to question it. Push quietly on. There is a teasing, nagging indecision that whips back and forth over a matter already disposed of. It often comes from worn-out nerves. Good sound sleep, and plenty of fresh air, and plain food thoroughly chewed, would dispel many of the distracting, confusing thoughts that come racing in like staghounds to bother us. They would help us to hold steady mentally and to know the thing to do. Sometimes this indecision lies deeper down than a tired body, and is a mental trait to be chastened and disciplined. A will bended to God's, a spirit of obedience to his wishes,, the Book kept open, the cultivation of the Spirit's friendship, time alone with the Book daily, a habit of **wide** reading of its pages, a quiet unhurried spirit—these simple, great things lead to the disciplined judgment and sensitive spirit that know what to do and make no slips." We turn to the chapter on The Problem of Ambition and find there many things well worth quoting. This for example: "The ideal man is he who has a vision of the mountain's top, and is sweetly, earnestly, untiringly, unflinchingly makin~ every bit of strength and time and every circumstance bend towards reaching it. And who resolutely pushes aside everything that would hinder or help." And this, after writing of knowing and doing: "It is good to know; it is better to do; it is best to be. To be pure and strong, to be honest and earnest, to be kindly and thoughtful, and in all to be true, to be manly and womanly and Christly—this is the greatest ambition of life." [A. C. Armstrong & Son, New York, 75 cents net.]

"CHRISTIANITY AND THE SOCIAL CRISIS."

J. H. Kimball.

This is the title of a new book on the social problem, by Walter Rauschenbusch, Professor of Church History in the Rochester, N. Y. Theological Seminary—recently published by the Macmillan Co., of New York. The author has the scientific mind and the historical sense. Facts and phenomena, events and movements that appear widely separated, are here organically related. There is a depth of insight, a largeness of view, an intellectual grasp, that give unity and order to the work and make it illuminating and impressive. It is radical in the sense that any scientist is radical. He is under bonds to tell what he sees, to declare the results of his research. This is what Prof. Rauschenbusch has done. If cherished idols fall it cannot be a permanent misfortune. In the end it is always best for us to know the truth. One cannot but admire the moral quality of the book. While the author has the courage to speak out without temporizing he is always temperate. He has the scientific spirit as well as the scientific mind, freedom from narrowness, from exaggeration, from hysteria. He is human, kindly, universal in his sympathies.

To come to the subject matter, the first three chapters of the book treat of the social nature and mission of Christianity. They go to show that "the essential purpose of Christianity was to transform human society into the kingdom of God by regenerating all human relations and reconstituting them in accordance with the will of God." I cannot see how anyone can read these chapters without being powerfully and deeply impressed with the significance of Christ's doctrine of the Kingdom as applied to human society. The fourth chapter raises the question why the church has never undertaken to apply this doctrine and do what it was intended to do in the way of social reconstruction. The conclusion is that this failure of the church is due to "the deflecting influence of alien forces penetrating Christianity from without and clogging the revolutionary moral power inherent in

it." With the passing of these causes "the essential genius of Christianity is today being set free and it is now becoming fitter to take up its social mission." In the fifth chapter the author justifies the phrase "Social Crisis," which appears in the title. In a profound, searching, dispassionate way he "sets forth the conditions which constitute the present social crisis and which imperatively demand of Christianity that contribution of moral and religious power which it was destined to furnish." It is perfectly clear that the writer understands the gradualness of social changes, the slow evolutionary processes of history. He is free to say that the "cry of 'Crisis! Crisis!' has become a weariness. Every age and every year are critical and fraught with destiny." This but gives added weight to his conclusion that "**in the widest survey of history western civilization is now at a decisive point in its development.**" The outcome, in his estimation, will depend almost wholly on the moral forces which the Christian nations can bring to the fighting line. "It is either a revival of social religion or the deluge." The sixth chapter shows how the future of the church is bound up with the social welfare of the people and the outcome of the present struggle. The seventh chapter points out the main directions in which the religious spirit should exert its force. "First of all," he says, "just as in personal religion, there is the requirement to repent and believe the gospel. Social religion demands repentance for social sins and faith in a new social order. As long as a man sees in our present society only a few inevitable abuses and recognizes no sin and evil deep-seated in the very constitution of the present order, he is still in a state of moral blindness and without conviction of sin." That is the starting-point of this chapter of applications. Perhaps it would not be a bad plan to read this first.

We are often told that the next revival of religion will be dominated by the doctrine of the brotherhood of man. This book lays the intellectual foundations for just such a revival. It is a great book, and, while it is written in a style to interest all, it is especially adapted to the Christian reader, and pre-eminently to that intelligent class of ministry and laity who are thinking so earnestly today about these things and looking for more light on this tremendously vital question.

San Mateo, Cal.

ACORNS FROM THREE OAKS.

Aloha.

Country Pleasures.

He who is privileged to live in the country ought to appreciate it. When one goes to San Francisco he is glad he does not live there. When county seat duties call him he is glad his postoffice address is on the R. T. D. route. Uncle Sam, in sending his messengers over the prairies, through the valley and up the hills, has added immensely to the joys of rural life. To go back to the long daily walk to the postoffice would be drudgery as real as the driving of a tired horse in competition with the speeding electric car or the swift automobile. Even a clean little village is less attractive than the small fruit orchards of our populous valleys. If ranch duties are many and the cherished barnyard pets accustomed to kindly caresses and tit-bits of sweet indulgence are only less dear than the sweet kids which clamber to your knees and may not be left long; be thankful that shady groves, cool brooks, cragged rocks, uplifted hills in midst of our California Paradise invite to days of fellowship and hours of relaxation which cool the fevers of strenuous life. Nature's carpets are not so hot as rugs. A snowy table cloth ornaments a fruit tray as well as a mahogony table. It is not necessary that we dine at Castle Crags or Hotel Tellac, or the Pasadena Raymond. El Encinos abounds in many sweet parishes, and the golden barked madrone is as beautiful with Nature's polish as if carved into an artistic dining table. The zealous Minnesotans gather by hundreds by the musical brook and under the shades of the sycamores at Congress Springs. The liberal policy of the new owners has not stopped the flow of sweet water. Oh, if Almighty God would keep it in the heart of the strong owners to rule out now and forever the damning flow of alcohol and keep the place safe and sweet for the multitudes who thirst for pure sylvan pleasures the kingdom of the Holiest would be enhanced by the better service of the happy. If any scholar or saint, business man or statesman knows the door to any influential heart in this matter let him put in a sane and strong appeal. Unto Him who loves to see his children rejoice let us lift up our petitions that to spiritual Mt. Hermon and to the restful Sempervirens Park may be added the clean, refreshing, and safe Congress Springs.

Stainless Flag Sunday.

What a crown of honor comes to the hoary head of the venerable Doctor Chapman. To have led our great National Anti-Saloon League to devote a day to the greatest curse of our advancing republic and enlist seventy-five thousand speakers and hundreds of thousands of inspiring singers to look with new light on the meaning of our flag would seem to entitle him to Simeon's benediction. Yet still his bow abides in strength. In this great reform he is as ardent and as wonderful as the heroic veteran Joseph Rowell in his chivalric devotion to those who go down to the sea in ships.

The whisky ring ought to be alarmed and doubtless are. They are in as real danger as were the slavery gang when Henry Fairchild of Oberlin advanced the idea that slavery was unconstitutional because it was wicked. He was ahead of his generation as Doctor Chapman is ahead of his. Children hear the doctrine today that "The saloon is not a business but a crime." They will wonder that their parents should have needed argument to believe the truth. In our sweet village three pastors flame the truth to interested congregations, who will certainly rise to a stronger and more intelligent solidarity for the enactment and enforcement of law. The women of the W. C. T. U. rally for their quarterly meeeting in a union service and the Young People's Society do not divide force, but combine to assure their seniors that they are with them in the Holy War. Are all the National fields to smoke as San Francisco does? Is Abraham Lincoln's prophecy coming true, that we are to take up a greater battle than that against slavery? It looks like it. Surely thas nation cannot abide half drunk and half sober. How natural for age to be timid and for capital to be cowardly. Are our bright boys to be sacrificed? Shall the sweet girls, dearer to us than life, be the widows of the heroes of the greatest battle earth has ever known? Or will Christ come with a legion of angels and awe

the nation—the nations—unto obedience? Whatever His way of assured victory, may the God of our fathers help us in our day to be willing and obedient!

San Francisco's Resurrection.

If Christian optimism be the right frame of mind, as it is, we properly welcome every ray of hope from the beleagured city. A letter of interest and sympathy brings the reply which I append below. In a time of shadow every shining of hope ought to be reflected. The writer is close at the center of things material and financial in a very large way. Yes, yes, "The Captain of the helm knows how to steer,"

"We are indeed having strenuous times in this city; and yet I am confident that our friends who view us from a distance are apt to exaggerate our actual sufferings. We have certainly had a complexity of troubles,—the fire, the speculation engendered by the distribution of insurance money, with the consequent financial stringency at the present time, the labor troubles, the graft prosecution. And yet we feel confident that we are on the road to recovery in all these respects; that the sparks that fly are the result of the opposition of forces and, if that be true, since those that we see are evil we cannot help believing that the underlying resistance is of good. For my part, I do not feel that there is any occasion for us to worry. Things are working well . Be it remembered that we are not in the midst of rampant evil-doing, flaunting itself shamelessly before everybody, but that, on the contrary, all these conditions are being strenuously fought against; and this is the very reason why they are so prominent.

"I am confident, with you, that the Captain at the helm knows how to steer, and that if each man will live up to his light in accomplishing his duty, all will work out well."

THE NEGRO AND THE SOUTHLAND.

An Address By Booker T. Washington.

[Recently this noted colored man gave an address at Vanderbilt University, Nashville, Tennessee, which has been published in different papers of that part of our country—notably among them the Christian Advocate of that city, which paper is the leading organ of the Methodist Episcopal Church, South. Vanderbilt University is under direction of the Southern Methodist Church. The appearance there of Booker T. Washington as a lecturer is significant. No one can read his address without being impressed anew with the wisdom and tact of this great leader of the colored people. The solution of our race problem concerns the North as well as the South. We believe therefore that the appearance of this address in the columns of The Pacific will be welcomed widely. —Editor.]

I was born a slave. I was born here in the South, and I am proud that I have always lived in the South; and, by the grace of God, I intend to live here; and I hope to be buried right here in the heart of the South.

In considering the claims of my race upon your sympathy and upon your thoughtful and unselfish helpfulness, I think it should always be borne in mind that, unlike any other portion of the American people, we did not come here of our own accord. Whatever problems, whatever difficulties have grown out of our presence here and our influence, please always remember that they were not of our own special making, so far as our desire to come to America. We were forced into this country against our will and against our most earnest protest. That fact alone, it seems to me, gives to us a claim upon the generous and helpful consideration of the Christian men of America that cannot be true in the same degree of any other race.

In my opinion we are here to stay. So far as I can discern the activities and ambitions of the masses of my race, I do not believe that the time will come in this or in any other near generation when any large proportion of them will leave the South for any other portion of the United States or for any foreign territory. So that, it seems to me, we had just as well make up our minds that both of us are here to stay, as I don't see any signs of your going away.

We don't want to part from you, and you don't want to part from us. If you want to see a real lonesome Southern white man, you meet him in Europe or somewhere in a portion of the world where he can't see any colored people; he is the most lonesome creature you ever saw. Both of us, in my opinion, are here to stay. When two races are living in the same country, are living side by side, it seems to me that the only logical, the only sensible course for those races to pursue is to find methods by which they can live together in peace, in harmony, and in complete friendship.

I believe that the educated young men of the South could be of service in the present condition of our progress in a larger degree than has been true in the past if in many of the large colleges and universities there were sociological departments in which young men of education, of proper balance, of command of mind and body, could pursue, in a larger degree than has been true, original investigations as to the condition existing among our people right here in the South. And I wish very much that, more in the future than in the past, educational institutions might pursue lines of original, first-hand investigation as to the physical, the industrial, the educational, the moral and religious condition of the colored man who is right in their community. It is too often a fact that the white man who lives nearest to the negro is ignorant in regard to the negro's real progress—ignorant of what is taking place right in the community where he lives.

In material directions, industrial and economic directions, I fully realize all the shortcomings of my race. I never attempt to hide them, never attempt to minimize them. But I believe you can help us again in this regard. You can help us in economic and industrial directions and to make ourselves of greater service to the white people where we reside, by exerting an influence wherever you can: from the pulpit, from the public platform, through the medium of the public press—an influence that will call attention to the negro or negroes in that community who will perform service well. Now, so often you see this statement in many of our papers: "The negro is a failure as a laborer; the negro is worthless as a race." I suppose within the past year I have read, in effect, that statement more than a dozen times in some of our best papers. Now, those writers did not mean exactly that. They meant to say that some negroes are shiftless and lazy, some negroes cannot be depended upon. Every one of those individual writers could have called the names of dozens and perhaps of scores of colored people right in their community who, in the

matter of industry and in the matter of promptness, in the matter of conscientious service or reliability, were equal to almost any members of any other race in the same relative stage of civilization. You do not know how much it will help the best among our people to grow better, you do not know how much it will encourage them, if, through your various public utterances, you try to call attention to the helpful negro, to the successful negro. It is not very encouraging to those people very often when all of them are put in a bunch and all damned together. If you would single out these individuals, single out these groups, and hold them up to the masses of white people and masses of my people as examples, and place the emphasis upon the positive instead of the negative side of life, I believe, that in that respect you would prove of great service to us as a race. And I believe, too, that the South should call attention more often than it does to the general progress that our people are making. You have a right to be proud of this progress. I shall never forget the impression that a Southern white man in the little town of Tuskegee, where I live, made upon me some weeks ago, when he passed by a grocery store (and, with one exception, I think it was the largest and most successful grocery store in that town) that is owned by a colored man, and this Southern white man pointed to that negro merchant and pointed to his store and said:; "I am proud of that man. I owned the father of that man, and I am proud of his success." We get so much in the habit of dwelling upon our difficulties that I am afraid too often we fail to emphasize the progress that both races are making in the working out of this tremendous problem. But when we consider, my friends, the complications of this problem, when we consider the seriousness of it, when we consider your part and my part, when we consider where we started forty years ago, I believe that we have every reason to congratulate ourselves that we have done as well as we have, have had as few difficulties as have been in existence; and we have every reason to feel proud of the success that has been made in the solution of this problem.

A few days ago a gentleman in another part of the country was referring to the woes existing down here. And I said to him: "Do you know that the negro in the South since he became free—in the State of Virginia, for example—has gotten to the point where he pays taxes upon one-twenty-sixth of the land? that in the counties east of the Blue Ridge Mountains he owns one-sixteenth of the soil?" I said to him: "Do you know that in the State of Georgia the negro owns and pays taxes upon $18,526,000 worth of property?" Why, my friends, the statistics show that the negro in the South owns an acreage of land that is equal to the combined acreage of the kingdoms of Holland and Belgium.

Now, I know that there is criticism—and true, a just criticism—in regard to the negro as a laborer, in regard to his unreliability, whether it is on the farm or in the shop or in the kitchen or in the dining room or in the laundry or what not. But we must remember that in a state of freedom—other conditions perhaps will control in slavery—but in a state of freedom, along with the element of industry there has got to go one other element, and this is the element of intelligence, the element of education. Some would argue that it is a mistake to give the negro education if you want him to be reliable as a laborer. In a coal-mining community, not very long ago, the proprietor of a mine was in a great difficulty because, nothwithstanding he paid a very high wage to the miners, the colored miners would not work with system or with regularity. At his request I went through this community, and I found that for the most part they were ignorant, so far as any education was concerned. In that community, in my opinion, here was the trouble: Those people had been trained to use their hands; but their wants had not been increased, their ambitions had not been aroused, they were ignorant to the extent that they knew only a few simple and crude things, and they could satisfy the few wants that they knew anything about by working three or four days out of the six; and then when the fellow had satisfied all the wants that he knew anything about, he naturally argued: "What is the use of working any longer?"

While the negro in the South is not satisfactory as a laborer, he is far in advance of his South African brother because, through contact with the white man, through education, and in the Church, in the Sunday-school, in the day school, in a large degree, taking the race as a whole, its wants have been increased, its ambitions aroused. The negro wants a little piece of land. After a while, as he gets more education, he wants to put a house on that land with three or four rooms in it. He will want furniture of a good character; he will want some newspapers; he will want some books; he will want to educate his children; he will want to build a new church house; he will want to support his minister. After a while he will want a bank account. As he goes on with that kind of progress—hand education going with head and heart education—his wants will be so multiplied, will be so increased, that he will be compelled to work five and six days out of each week. ,

In the matter of education I believe that the Christian men of the South can be of service to us. First in this regard I believe that all of us had just as well make up our minds that the negro race is going to be educated by somebody, at some time, at some place. Since this is true, I believe that it is vastly better for all concerned for the negro to be educated by the South for the most part, so that he will keep in touch with the traditions of the South, with the conditions and opportunities that prevail in the South, so that he shall always feel a sense of gratitude for the education of his children to the Southern white man who is right at his door. I believe that the South should have the credit for the education of the negro. Now, in this remark bear in mind that I am not overlooking what has already been done; but I believe that there is a great field yet that can be covered in this respect. In my opinion, the most difficult problem that you have got to face, that I have got to face, is in some manner to so articulate the education of the colored youth into the life of the community in which that youth lives that the Southern white people will feel and see, day by day, the benefit of negro education. In that respect you must be patient with us. You must remember that it was very natural for a race just coming out of slavery into freedom to yield to the temptation of jumping from one extreme to the other.

It is going to take perhaps another generation for my people to learn what education is really meant to accomplish—perhaps another generation for any large proportion to learn that they must begin the using of

their education right in the communities where they live; that their service, whether in the field or in the shop or in the kitchen or in the laundry or wherever it is, must be of higher value than the service of the individual who has not had education; to get them to feel and see that all kinds of labor are honorable and all kinds of idleness are a disgrace. We had to overcome the old idea that when a person got an educatioin it was a disgrace for him to use his hands in service for colored people or in service for white people. That difficulty in a very large degree we are overcoming.

I believe that there should be in every large center of population, such as Nashville and Atlanta, a local training school for the training of colored people in the service that is needed to be performed in the community. And I believe that those institutions, those training schcools, should be supported in a large measure by the white people in those various localities. It is mighty important, in my opinion, that you exert your influence, that the Christian, educated men and women of the South assert their influence in impressing upon the Southern white people that they do have an interest in the elevation, in the education of the negro race.

If you go into a store to buy a pair of shoes, the person who fits them upon your feet will be a person of education, of cleanliness, of considerable refinement. In most white families of the South the woman who prepares the food that goes into the stomach to make blood and bone and heart-beat in most cases is ignorant, and in many cases filthy. I claim that it is just as important that the person who prepares the food to go on the inside of the stomach shall have some training as it is for the man who puts a piece of leather on the outside of the foot.

In the average white family of the South you will fi,nd that the white child spends a large porportion of his life in the arms or in the company of a negro woman or of a negro girl. During the years when that child is most impressive, when he is at a point where impressions are perhaps most lasting, that child is in the company of this black woman or this black girl. My friends, it is mighty important for the civilization, for the happiness, for the health of the Southern white people that the colored nurse shall be, in a degree, intelligent; that she shall be clean; that she shall be morally fit to come in contact with that pure and innocent child. These things some of us at least have in mind in the education of my people.

If you go to Italy, I think you will find that thirty per cent of those people cannot read or write after years of freedom and opportunity. In Spain I think it is true that sixty-two per cent of the people can neither read nor write. In Russia over seventy per cent of the people can neither read nor write. In the average South American country perhaps eighty-five per cent can neither read nor write. In the United States, taking the negro as a whole, we have already gotten to the point where more than fifty-six per cent can read and write; and we should be proud of that—not only my race, but your race.

I want to see us get back to the old days where the white minister will be invited—and if he does not receive the invitation, will ask for the invitation—to preach in negro pulpits, as was true many years ago. I want to see us get to the point where at least once a month every white minister will feel it a part of his duty, a part of his mission, to appear in some of the negro churches in that community. My friends, our people will welcome you in their pulpits; and you don't know how far your presence and your words and your example is this respect will go toward helping to encourage our people. And, further, I believe that every one of these large centers of population should plan that once a month or once a quarter, or several times a year at least, the white ministers and colored ministers should meet together and talk out these problems plainly one to the other. This can be done. It has been done in many of our Southern states.

And I believe further that you can help us not only by visiting our churches, but by going into the negro schools and seeing for yourselves what is being taught in these negro schools—seeing for yourselves what progress the colored people are making. If you want to know how to solve the race problem, place your hands upon your hearts; and then, with a prayer to God, ask him how you today, were you placed in the position that the black man occupies, would desire the white man to treat you. And whenever you have answered that question in the sight of God and man, this problem in a large degree will have been solved.

THE FEDERATE SUMMER SCHOOL OF THEOLOGY.

This school will begin on Monday, July 22nd, and will continue to August 2nd.

President Mackenzie of Hartford Theological Seminary will consider some Problems in Theism under topics as follows: The Origin of Religion, The Proof of the Divine, The Divine Immanence, Evolution and Religion, Miracle in Relation to Nature and Christianity, Immortality. At the close of these lectures there will be a conference thereon. The lecture on The Divine Immanence will be given on Thursday evening, July 25th, and will be free to the public.

The Rev. Dr. George C. Adams of San Francisco will consider The Pastor and His Problems. His topics will be: The Pastor a Specialist, The Pastor and the Revivalist, The Pastor and the Business Man, The Pastor and the Workingman. The lecture on the latter subject will be open to the public without charge and will be on Tuesday evening, July 30th.

Professor E. A. Wicher of the Presbyterian Theological Seminary at San Anselmo will treat of The Social Principles of the New Testament. His first lecture will be introductory, and his topics will be: The Family, The State, The Race, Property, The Kingdom of God.

Professor W. T. Bade of Pacific Theological Seminary will treat of The Idea of God in the Old Testament, with divisions as follows: Prolegomena and Origins, The Prophetical Documents, together with Amos and Hosea, Isaiah and Micah, Deuteronomy together with Jeremiah and Ezekiel, Deutero-Isaiah, Jonah and the Priestly Literature, Summary with Reference to the New Testament.

The sessions will be in the First Congregational Church of Berkeley.

The fee for the entire course is $3.00; for any one day, 50 cents; for any one lecture, 25 cents. As hereinbefore stated, there will be two free lectures.

The school held in 1905 proved of much interest and value, and much is anticipated from the one to be held this year.

Among the Churches.

La Canada.—The Rev. C. W. Howkins has taken charge of this field.

Corona, Union.—Five were received into church membership in June.

Berkeley, First.—Three persons were welcomed into fellowship last Sunday.

Sonoma.—Three persons united with the church, Sunday, on confession, and one by letter.

San Francisco, First.—There were three accessions to the church at the communion service on Sunday.

Oakland, Second.—Eight persons entered into the fellowship of the church last Sunday, four on confession.

Alameda, First.—The pastor and his wife are spending their vacation at Riverside, guests of the proprietor of The Glenwood.

Oakland, Market Street.—This church reports advancement. It is making contributions to the benevolent societies and is paying something on its indebtedness.

Berkeley, Park.—Last Sunday the Rev. F. M. Price conducted the first communion service which he has conducted in English during the last twelve years. Six persons united with the church, two on confession of faith.

Los Angeles.—The First Church plans to celebrate the 40th anniversary of its organization on the 21st. On the morning of the 14th President Mackenzie of Hartford Theological Seminary will preach.

San Diego, First.—The pastor, the Rev. Clarence R. Brown, is in the East on vacation. The pulpit supplies are for two Sundays each—the Rev. Herbert Lathe and the Rev. Drs. Beaton and Loba of Chicago.

San Francisco, Bethany.—The average evening attendance for June was 117. The church is without indebtedness now, except the $1,800 loan from the Church Building Society, which it can readily meet as the payments become due.

San Jose.—At our mid-summer communion thirty-eight were received into membership, ten by letter and twenty-eight by confession. A number of these were young men, but more than half of them came from the Sunday-school—the direct fruit of faithful, prayerful effort of consecrated teachers and superintendents. In Mr. and Mrs. J. B. T. Tuthill the Sunday-school has had the best of leaders, and "Fidelity and Faith" seems to be the watchword on the part of all. The Pastor's Preparatory Class, held weekly during the spring and early summer, was of great help to the young Christians in developing their Christian thought and guiding it into practice in daily living. Our prayer meetings are growing in attendance and interest.

NOTES AND PERSONALS.

The Rev. H. H. Wikoff and family went this week for a stay of a couple of weeks at Lakeside Park, on the shores of Lake Tahoe.

Tabor College, Iowa, makes it possible for us to write it hereafter, "The Rev. Dr. R. C. Brooks," and the University of Vermont, "The Rev. Dr. W. H. Hopkins."

Next Monday the Rev. Mr. Holbrook of Union City, Michigan, who is supplying the Richmond Church, San Francisco, will speak at the meeting of the ministers of San Francisco and vicinity.

The First Congregational Church of Portland, Oregon, has called the Rev. Luther R. Dyott of Brooklyn, New York, at a salary of $4,000. Mr. Dyott is 42 years old, has been in the ministry seventeen years, and for six years has been the pastor of the United Congregational Church of Brooklyn.

ORGANIZATION OF A CHURCH AT HOT SPRINGS.

June 30th the Hot Springs Congregational Church was organized in the Tulare County foothills, thirty-three miles east and south from Porterville. For some years Mr. Singer has continued a sustaining interest in the Sunday-school at that place, till now the people desire the logical outcome—a church.

Rev. F. N. Greeley, while on visits to his son, Mr. Wm. B. Greeley, who is Supervisor of the Mt. Whitney Forest Reserve of two and a half million acres, with headquarters at Hot Springs, has given valuable help to the Christians of the place in sermon and in fraternal counsel.

Last March thirteen Christians signed a declaration of intention to form a church, the denomination to be that chosen by the majority. The unanimous recommendation of a committee appointed to outline the future was as unanimously adopted, viz.: that the church be Congregational and that the aid of some missionary representative of the denomination be asked to help in the organization. It happened that the Sunday-school missionary had planned a visit to Hot Springs at just that time, and his coming, previously announced, but not arranged for, was accepted as providential.

A meeting of the ranching neighborhood was arranged for Friday night in the school-house; a second followed on Saturday evening; a third, Sunday afternoon, when the Sunday-school slipped into a preaching service and when a committee was charged to prepare the way for organization of the church in the evening; a fourth, Sunday evening, when the model by-laws of the Council manual were adopteed, the covenant of the First Church, Oakland, and the declaration of belief of the Tri-church Council, followed by the reception to membership of 12, seven men, and a short charge to this new "body of Christ"; a fifth, Monday evening, when the insatiable Christians would have another sermon before the missionary departed. So that this congregation, very constant in attendance, listened eagerly to five sermons in four days, notwithstanding the heavy harvest labors of mid-summer.

To the visiting missionary the beginning seems

most auspicious, the members—two by confession, ten by letter—are practised and zealous, and have the right idea of what the church should be in that mountain place. Three more had expressed a wish to join, but were not present. Still others, perhaps six young people, are almost ready to enter into membership. When the name first appears in the year book, it is likely that Hot Springs will have at least 20 members, more than half males.

Owing to the remoteness of the church it is probable that duly accredited delegates will ask its recognition by the San Joaquin Association.

Mr. Wm. B. Greeley has been serving as clerk, and may be written to for any information.

M. B. F.

MARTINEZ.

Nestling in its little green dale, this village from our first sight of it, fifty years or more ago, has seemed, when we passed it on a steamer or looked at it from Benicia, like a beautiful gem in an even more beautiful setting.

But, till now, closer inspection has dispelled the illusion; and the impression made was that of streets narrow and dirty and of buildings cheap and in poor repair. I used to note the contrast made by a little bank building, tasteful and substantial—needing no sign to enable one to read "safe-deposit' on its walls; and made also by some mansions on the rising grounds back of the business center—and perhaps this contrast deepened the poor impression made elsewhere. The visit of last Sunday relieved those impressions considerably. The new court-house of solid granite is a model of fitness and beautiful simplicity. The streets are better made and better kept. I noted—what was there possibly long ago, but not seen by me—the free reading-room and the free library, still poorly housed.

The Congregational Church is charmingly cosy, and the new parsonage still more so. One thought haunted me, and haunts me still—What a Paradise there might be at Martinez if the curse of the saloons could be removed! We heard it said: "The saloons have ruled the town." If this is true, the explanation of its former run-down apearancee and its slow growth is not far to seek. Compare such cities as Riverside and Redlands and Pomona with a city in their neighborhood twice as old as either of these; and with natural and civic advantages superior to either of them, but cursed by its saloons; compare saloonless Palo Alto, at once the youngest, fairest and largest city between San Francisco and San Jose, with the wretched hamlet of Menlo Park—less than a mile distant—rich in native oaks and beautiful for situation, having had forty years the start of Palo Alto, and having reached the proportions indicated by a single respectable general merchandise store, a single drug store, a cabin for a Post office, and twelve saloons!

When will towns like Martinez and Petaluma, whre we heard it said ten days ago that "the grass would grow on Main street if the saloons were driven out," — when will these and such as these, with everyting in situation to attract population, learn the lesson?

It was a vacation audience which I addressed in our Martinez church last Sunday morning—small, and in one respect closely resembling that which Paul found at 'the place of prayer" in Phillipi, but it responded to the appeal for aid in giving the gospel to Chinese and Japanese in California and through these to the great empires beyond the sea, with offerings amounting to almost $60.00. The evening audience was quite large, and the close attention given at both services made preaching a privilege.—W. C. P.

LIFE.

A. D. Weage.

So many ways of life there are
  So bright in seeming,
That downward lead to shadow, and
  To night in ending.

O Master—Thou the way of life
  And love unending,
Keep thou our feet from off the sands
  To darkness tending.

So much of false in life there is,
  So fair in seeming,
So much deceit that wears the mask
  Of truth—unblushing.

O Thou who art of life the truth,
  So strong, unchanging,
Keep thou our minds and hearts fast fixed
  From falsehood's drifting.

How much of life there is that seems
  Without—so charming,
But deep within—the canker sores
  Of death unending.

O Thou, who art true life itself,
  Its source and substance,
Save thou us from the sad deceit
  Of its empty semblance.

AN ENEMY IN CALIFORNIA.

The Agricultural department of the University of California notes the presence of a dangerous enemy, the Aleurodes citri, the white fly. It attacks the citrus fruits with greater damage than the scale. A well established colony has been discovered in the northern part of California. Thousands of eggs are found on a single leaf giving the leaf the appearance of being covered with a white mold. The egg hatches in about twenty days. Like the scale it fastens itself to the leaf. In the last stage wings develop and the scale is reorganized into a small white fly. In its fly stage its life is very brief, three or four days, but in that time each fly deposits from sixty to seventy-five eggs. It has been a serious problem in Florida and on the whole has baffled the scientists up to this time. Those owning orange orchards should take heed and enter into immediate communcation with Prof. Woodworth, University of California. It would be a good idea to address a line to professor Woodworth and obtain a bulletin which will give valuable information. Professor Woodworth recommends that every infected leaf be destroyed. Every effort should be put forth at once to discover the presence of this enemy. This means much to the entire state. So far as is now known the infected trees are all inside the city limits of Marysville. Take orders from the University and proceed to eradicate this pest.

The Home.

Do not hurry;
Do not worry;
Grip your purpose and be true.
Days must measure
God's own pleasure
When this truth is plain to you.

Then be steady,
Always ready,
Never murmur, do your part;
Light each duty
With the beauty
Of a wholesome, happy heart.

THAT BOY OF YOURS.

If that boy of yours is a good boy, you ought to be happy; if he isn't a good boy—well, who knows why he isn't?

A farmer can trade or buy horses until he finds one to suit him. By careful selection of stock he can raise good colts, train them himself and have a horse just to his liking. Sentiment plays no part in the making or spoiling of a horse.

You can follow the steer or the hog to the block and find out just what they are made out of and the way these parts are put together. The prime steer dreeses out a certain per cent and has the meat finely marbled, and is finished to a queen's taste. But say, what are the boys made out of? You can't judge a boy on the same basis as you do a fine steer or horse.

What are boys made out of? Well, they are largely made up of appetite, activity and pranks. These things are common to all. Some boys have inborn traits differing according to their pedigree. Some inherit a mean disposition, some acquire it because of environment.

Let us analyze the make-up of the average boy. His appetite does not work on the eight-hour schedule. He's always hungry and such things as green apples, slate pencils, jam—in fact, anything goes. If he didn't have this ravenous appetite he wouldn't grow. The wise mother will not scold or try to check it, but will try to supply the boy with wholesome food needed in building and repairing a rapidly growing body. Some think that a boy craves unwholesome things because nature made him that way, and therefore it does no harm for him to satisfy the craving. Not so. When fed properly there is no abnormal appetite.

It is natural for the boy to be active. Every young animal is always on the wiggle. Don't scold because he keeps his hands and feet going. He can't help it. He has to move in order to grow. All you need to do is to give him something useful to be active at, and he will not turn his activity to mischief. But don't overdo this. Let him romp and yell sometimes unhampered. Work is no safety valve for the restless boy. "All work and no play makes Jack a dull boy." It makes an old man out of him. Try and endure his restlessness until he outgrows it.

Maybe you don't believe boys are affectionate. They don't need to be unduly affectionate to show it, but a boy has a heart and a strong social nature. If you want to take the life out of a boy, if you want to make a prisoner as it were, out of him, just put him off to work somewhere all alone. No, no, don't say the boy is indifferent to social life. He is hungering for companionship. He works best in company with others. If you put him in the garden to pull weeds alone, don't be surprised if he shirks duty. Watch him hug the dog or pony. He longs to lavish his affections on something, and the wise mother will see that she gets her share from the bashful boy.

Curiosity is necessary to growth of mind. The boy who doen't care how things are made or why this and that is so is not going to be a well educated man. Answer questions—no matter how foolish they seem—as truthfully and as fully as you can.

Pranks are a part of youth. Some never outgrow the tendency, but on the whole it is harmless. Teach your boy that mean pranks are unmanly. Let the boy have his innocent fun, even at your expense. Laugh at a good joke, frown down any vulgar or mean trick.

That boy of yours is the future man in embryo. Watch his development more closely than you watch your favorite colt or pig. Your future happiness and pride or misery and shame are dependent upon the development of that boy of yours.

THE GIRL IN SCHOOL.

Our free public school system is not without its faults, one of which is that our girls do not learn the all-important things of life. We put our boys and girls through the same educational mill. They grind out the same things in most colleges, regardless of the fact that the lives of the boys and girls are very different in mature life.

It is all right that one and all should learn the basic principles of business, science, literature and art. We have no fault to find with what the girls learn, but with what they fail to learn. The schools are silent upon the three great and important steps in the life of every woman, home-making, wifehood and motherhood.

Every girl should be taught how to make and keep a home. This includes the wise purchase and manufacture of dress goods and clothing, sanitation in the home, healthful foods and how to cook them, care of the sick, etc.

The knowledge least sought, most needed, and the least available is that of home making in all its phases. The science most neglected is that of cooking. The farmer knows more about feeding his hogs properly than the wife does about feeding her children. The farmer has more available information regarding barn buildings, ventilation and conveniences than his wife has about the proper construction and ventilation of the home. Home work would not be such a drudgery if the workers understood some of the laws that govern health and comfort.

The girls rush blindly into married life before they know the meaning of it. They are carrying crying babies before they know how to make a baby dress or give it proper care.

Not one word of these all important truths are ever uttered in the school room, and too often the girls never hear a word of warning or advice from their mothers.

The girl grows to young womanhood and perchance gets a longing to know the truth. One in

thousands finds her way into the schools where domestic science is taught. The women who know domestic economy are so scarce that they are in great demand as teachers. Every woman should know these important things, but how can she? The schools teach her how to figure, not how to sew; how to recite pieces, not how to cook peas; how to read Latin, not how to help a colicy baby.

These things can not be taught completely in a mixed school, but the principles can be taught, even if the girls must be held in class after the boys are dismissed. But mothers have an important place in the education of their girls. May it be less frequently wailed by distressed young wives and mothers, "Why didn't mother teach me these things?"—Exchange.

The Quiet Hour.

LIFE IN THE SUNSHINE.

Margaret E. Sangster.

Live in the sunshine, don't live in the gloom,
Carry some gladness the world to illume.

Live in the brightness, and take this to heart,
The world will be gayer if you'll do your part.

Live on the housetop, not down in the cell;
Open-air Christians live nobly and well.

Live where the joys are, and, scorning defeat,
Have a good morrow for all whom you meet.

Live as the victor, and triumphing go
Through this queer world, beating down every foe
Live in the sunshine, God meant it for you!
Live as the robins and sing the day through.

THE GRACE OF THANKFULNESS.

Alexander McKenzie, D.D.

The sirit of thanksgiving is a high grace. Every one knows the need of it, and would not be thought to live without it. It crowns a useful life with beauty and extends the influence of all which a man does. It is a charm in a useful career, a glory resting upon strength, a witness to sincerity. It would seem to be easy of attainment, so necesasry and appropriate is it. It is easier for some than for others, and the difference has very little to do with the conditions in which men are placed. We find thankfulness where the benefits are limited, and miss it where they are beyond measure. It is rather in the disposition than the estate that the variation consists. Several causes combine to hinder thankfulness. Thus, we are not aware of the good which is given to us and do not appreciate the favors we reecive. We feel the want of those which are denied more than the possession of those which are ours. The uncertainty with which blessings are held lessens their value in our thought. We have so much to do in making, earning, deserving them that this seems the principal reason for their coming and we do not feel called upon to recognize the good will without which our exertions would be fruitless. Then, with and beneath all this, there is a measure of inherent selfishness, which overestimates our good desert and makes large claims in its behalf.

Think for a moment upon some things which constantly call for thankfulness, and call upon every man. There is our life itself, our life in its real character. It is our portion of the life which is from the beginning and is the life of all that lives. It is far more than being, existence— it is divine and permanent. The description given at the opening of human history in the Book of Genesis is pure fact, however realistic the form may be. The Eternal breathes of His own life into the creature of dust and man becomes a living soul. The Creator might have done otherwise and less. He has in love given His best, given of Himself, to one who can think, reason, will; can enjoy and make glad; can love and be loved. We are so familiar with ourselves that we fail to perceive how great we are, and to let our divine powers have the use which will employ and enlarge them. If we were able we should pause every morning as the new day breaks and sing a psalm to celebrate ourselves, our being; the greatness and gladness of life.

The great God deals with us all the day upon this scale. There is grandeur in His governance. He gives us the seasons in their order and we have bread. The planets which stand in their courses and the heavens which bend over us disclose His presence and His glory and His power, while He also declares their meaning. He stands around us in constancy of strength, "as the mountains are round about Jerusalem." "The Eternal is our refuge, and underneath are the everlasting arms." He orders our life in reason, and speaks to our conscience, and remembers the liberty He has bestowed. When He reaches men to this day it is by His exceeding love. The shepherd becomes the good shepherd and gives his life for his sheep. His promises are exceeding great and precious and He gives to us immortality in advance, as a pledge of our divinity. With all this magnificent care and love are the countless blessings, which often we do not rightly value till they are taken from us. "The lips say 'God be pitiful' which nearly said 'God be praised.'" I do not attempt to reckon up the things which make it pleasant for us to live. Whatever we do to procure them, they are still a gift. The very ability to earn them is a gift, so that we are pointed steadily beyond ourselves. The worth of the good we have is enhanced by the method of its coming. We are under bonds to think of Him who is the giver of every good and perfect gift. Thus is life enriched. It is uplifted. The spirit of thanksgiving is the spirit of manliness and no man should rest or be content until that spirit inspires his thought and rules his life.

Cambridge, Mass., 1907.

Young People.

SOME BOYS' MISTAKES.

It is a mistake for a boy to think that a dashing, swaggering manner will commend him to others. The fact is, that the quiet, modest boy is much more in demand than the boy of the swaggering type. More than one boy has lessened his chances of success in life by acquiring in boyhood a pert, smart, dashing manner particularly offensive to men of real intelli-

gence and refinement. Modesty is as admirable a trait in a man as in a woman, and the wise boy will find it to his distinct advantage to be quiet and modest in manner.

It is a mistake for a boy to put too high an estimate on his own wisdom. He will find it to be to his advantage to rely on the far greater wisdom of those much older than himself. And he will find it still more to his advantage to rely on God's Word for direction in all the important affairs of life.

It is a mistake for a boy to feel at any time in all of the days of his boyhood that it is not his duty to be respectful and deferential to his father and mother. The noblest men in the world have felt this to be their duty, not only in boyhood, but when their boyhood days were far behind them. It is a bad sign when a boy begins to show signs of disrespect to his parents.

It is a mistake for a boy to suppose that there is any better or safer place for him than his own home after nightfall. The boy who forms the habit of running the streets at night is sure to fall in with evil companions, for the better class of boys will be in their homes at night. Records of crime prove that many a boy has begun a criminal career by strolling the streets at night. There is no better place for young people than the "sweet, safe corner of the household fire."

It is a mistake for a boy to feel that there is any better way of acquiring a dollar than by honestly earning it. The real "royal road to fortune" is by the road that requires honest toil and the giving of the very best one has to give in return for money received. Every right-minded boy will want to earn his money, and he will ask nothing at the hands of mere fortune. It is true, as Benjamin Franklin once said, that "industry and patience are the surest means of plenty."

It is a sad mistake for a boy to feel that religion is something intended for women and girls, and that it is unmanly for him to go to church and Sunday-school. The world has never known better or manlier men than those who have been faithful attendants at both church and Sunday-school. Real piety is the foundation of all character, and the scoffer at religion is never respected by those whose respect it is worth while to have.

It is a mistake for a boy to do anything "on the sly." The sly boy is sure to be found out, and when he has once lost the confidence of his friends it is extremely difficult for him to regain it. The wise boy will be "as honest as the day." Woe to him if he is not!

It is a serious mistake for a boy to feel that he can get along in life just as well without an education as with one. Of course there are men who have attained a high degree of success in life with but a limited education, but those men will admit that the degree of their success might have been greater had they had the distinct advantage of a good education.—J. L. Harbour, in The American Boy.

WHAT HAPPENED TO A GOOSE.

"Why is the goose silly?" repeated Grandpa Longbow, putting down his paper. "Do you know that the goose was once the wisest of all creatures? You don't? Then it might be well for little boys and girls to hear the true story of what happened to the goose.

"Long ago, when the rabbit had the longest tail of any creature living, and when the eagle, then the most timid of birds, used to live on pumpkin seed, the goose was very wise. It walked about with a dignified bearing that you can yet see traces of, in spite of its waddling; and by asking questions of everyone, it learned all that was really to be known about the dry land. But the learned goose was still unsatisfied.

"'Why,' it exclaimed, 'the world is more than three-fourths water; and, although I know all that is to be known on and about dry land, I am ignorant of everything in the water.'

"So the goose set about learning how to swim and dive; and after many years of study or questioning it learned all about the water and the creatures that live in it. But still it was not satisfied.

"'I know very little about the air,' said the learned goose. 'I must now learn to fly like the eagle, so that I will be able to take longer journeys than are possible to one who only swims and walks.'

"After much practice the goose learned to fly; and that enabled it to travel so much and learn so much that it finally fell ill with brain fever. When it recovered its mind was affected; and it couldn't tell whether it belonged to the sea like the gull, the dry land like the hen, or the air like the eagle. And ever since it has been wandering about—a homeless, witless, foolish bird; and all because it asked too many questions and learned too much.

"No; I will not tell you how the rabbit lost its tail, and the eagle became brave and fierce. Remember the fate of the goose, and don't try to learn too much at once."—Independent.

THE MASTER'S HAND.

It is the Master's touch alone
Evolves a clear, angelic tone;

Sometimes 'tis by a touch of pain
We sweeter, rarer visions gain;

Sometimes 'tis by a touch of joy
The pen its noblest strains employ;

Sometimes 'tis by a touch of love
We gain a view of things above;

Sometimes 'tis by his touch in dreams
That wondrous beauty round us streams;

Sometimes in midnight, dark and drear,
We feel his gentle touch of cheer;

Sometimes when sorrow lingers near
We feel His hand so soft and dear;

Sometimes 'tis by a touch divine
Our faces brightly glow and shine;

So, ever by the Master's hand,
In ways we never dreamed or planned,

The soul is winged to grander heights,
To richer, purer, fairer sights.

—H. A. Lavely.

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5 tins Daffodil Cream, 10c tins, equals any, for 25c
1 quart Supreme Olive Oil; or 1 gallon New Tomato Catsup; or 2 1-2-lb. tin Pure Eastern Baking Powder $1.00
4 lbs. Fancy Dried Pears, 20c grade 50c
10 lbs. Fancy Prunes; or 5 lbs. Extra Fancy 20c Peaches, dried 85c
5 lbs. caddy our new crop finest imported Green, Japan, Uncolored, Spider Leg, English Breakfast, Oolong, Ceylon, Gun Powder or Mixed Tea, all equal to 75c grades or better; guaranteed to please or money refunded; or 8 lbs. our very finest Mocha and Java, 40c Roast Pure Coffee, supremely delicious, for $2.50

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day, 2 lbs. 65c
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Flour, Fancy Northern, 50-lb. sack $1.14
16 lbs. of 8c Codfish for $1.00
1 lb. Comb Honey, pure 15c
25 lbs. Assorted Nails $1.00
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LEAVES AT PLAY.

Scamper, little leaves, about
In the autumn sun;
I can hear the old wind shout,
Laughing as you run,
And I haven't any doubt
That he likes the fun.

When you've run a month or so,
Very tired you'll get;
But the same old wind, I know,
Will be laughing yet
When he tucks you in the snow-
Downy coverlet.

So run on and have your play;
Romp with all your might;
Dance across the autumn day
While the sun is bright;
Soon you'll hear the old wind say;
"Little leaves, good night!"

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FOR TIRED LITTLE FOLKS.

"Auntie, please tell me something to do. I'm tired of Sabbath. It's too late to go out, and it's too early for the lamp, and the wrong time for every-thing."

"Well, let me see," said auntie. "Can you tell me of any one in the Bible whose name begins with A?"

"Yes; Adam."

"I'll tell you a B," said auntie. "Benjamin. Now a C."

"Cain."

"Right," said Aunt Sarah.

"Let me tell D," said Joe, hearing our talk—"Daniel."

And so we went through all the letters of the alphabet, and before we thought of it we were called for supper, the house was lighted, and we had a fine time. Try it.—The Little Ones.

"Self-reverence, self-knowledge, self-control:
These three alone lead life to sovereign power,
Yet not for power, (power of herself
Would come uncalled for,) but to live by law;
Acting the law we live by without fear."

—Tennyson.

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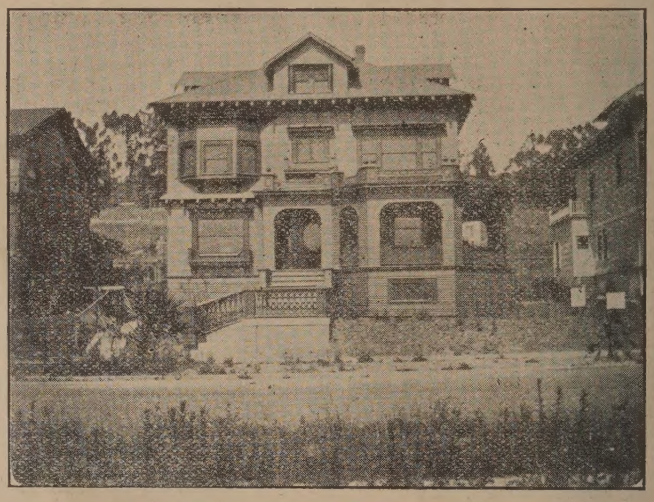

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The BIBLE LEAGUE, July 21, 22.

The GREAT WEEK, July 23-28. The Morning Watch, a half hour with the Bible at 7-7:30 each morning, under the direction of Rev. W. T. Patchell of San Jose. The Second period, "Inner Truths of the Great Book," Rev. J. B. Orr of Santa Cruz, Rev. Thomas Boyd, D.D., of Fresno, and Rev. W. F. Harper of San Jose, the Interpreters.

The third period of the five days of this week

FIVE ADDRESSES by Rev. Bishop William M. Bell D. D. on the general theme,

"WORLD MOVEMENTS OF OUR TIME"

The distinguished visitor now in America Rev. GEORGE SOLTAU, D. D., one of England's greatest Bible Teachers and Evangelists, brings The EVANGELISTIC MESSAGE for the Week.

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